



A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY,
AND TEACHINGS OF

SPIRITUALISM.

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SPIRITUAL ASTRONOMY: OR OTHER WORLDS THAN ONE.

BY THE VEN. ARCHDEACON COLLEY.

Dr. Pusey, at the University Church, Oxford, on Sunday morning, December 1st, 1872, said as follows:—"If I were to ask any tolerably instructed Christian whether any souls would be lost, either idolator or heretic, or any one following any form of hereditary unbelief, or misbelief, if in good faith he was living up to what he professed, and repented of what he did amiss, all Christians would answer 'God forbid,' he might not be saved by the law he professed but in spite of it."

"The broad ethics of Christianity can never be narrowed to village theologies." And yet it is astonishing how the provincial mind does obtain in the religious world. The thought of an universal salvation offends many who credit themselves of the elect, and class others as reprobate. For they who think God to be altogether such an one as themselves—exclusive, select, partial—cannot understand how the Master can recognise other sheep that are not of the particular fold. They would limit his pastoral care to this or that sect. Abridge his tender mercies which are over all his works to their sole profit. Deny all others the right of His high shepherding, and impugn their title of being sheep (or call them black ones) unless they had just their bleat. It is a matter of Shibboleth or Sibboleth with them. How there can be "other sheep which are not of this fold" passes their poor comprehension. Yet when we consider, O Lord, Thy heavens, the work of Thy hands, the moon and the stars which Thou hast ordained. When we consider the unnumbered worlds, above, around, beneath; the myriad suns that blaze and burn, how dare we set impious bounds to Thy love?

Science tells us of other worlds than this; and the inference is that God who has crammed to repletion this speck in creation with abounding life, from the lowest form of animalcula to the highest form in man, would not leave these mighty orbs unpeopled, uninhabited, destitute of life. Still less, that having called

immortal souls into being to colonise these teeming world she should not extend salvation unto them. Providence is particular, and therefore universal. What is true in the greatest is true in the least. The existence of one fold, one earth, one heaven, argues the possibility of many—and the need therefor suggests for reflection beyond the limits of thought, or range and capacity of the human mind.

Of the immensity of the heavenly fold our narrow-minded views of God's providence have but very uncatholic conceptions. That the great majority of the human race go to heaven is, to my mind, an undoubted fact; but this is forgotten and hence our uncharitable views and jealousies of others; but when the fact is apprehended the full immensity of heaven must be recognised, and other folds will the present themselves to view.

Of the magnitude of the heavenly fold anyone may see on a moment's reflection; for whoever goes into a calculation will find that thousands go crowding into the other life every hour; millions every year; and this from earliest times until now. How great the multitude, therefore, of souls that since the creation of this and other worlds have been gathered to their rest above, may readily be perceived. And when it is seen that all the planets visible to the eye in our solar system are earths inhabited or worlds in preparation and formation for the advent of new man—when the stardust of nebulous suns, each sun the centre of a planetary system of its own, is known to be teeming with life from the great Source of Life, thronging with vitality from its quickening course, throbbing with being from the high Springs of Being, the mystery of the Master's words is plain. For no corner of creation escapes the Father's watchful care; and the church comprehensive of all faiths and creeds—and no faith, no creed—the church militant of this and every peopled earth in the immensity of astral creation, shall be the church triumphant, universal; one glorious church, one heavenly hierarchy, boundless as the zone of God's infinitude for ever—"one fold and one shepherd."

To the earths in the universe, and orbs of our solar system and other worlds beyond these, let us look and get cured of our religious exclusiveness, and denominational isolation; and so lift our souls above the village theologies that place bounds to the love of the

Infinite, and narrow in to finite measure the beneficences of the boundless giver of all good, and sustainer of all creation.

Deep in the mysterious depths of space the Sun-Fabricator and World-Builder yet moulds new planets, and fires new suns, and lights new twinkling stars. Out of the range of telescopic vision the astronomer of Uranus can point his instruments and see, floating into view, stellar magnitudes that we have no conception of. In turn the astronomer of that new earth, this very night, perchance, discovered from the royal observatory of Neptune, Herschel, Venus, Mars, Jupiter, or Saturn, shall at the same moment be feeling after other orbs, as deep in the recesses of space remote from him as that earth is from any one of these planets, or either of them from us. So on, and on, "ad infinitum," Afar, afar, afar, earth upon earth, sun upon sun, star upon star, unending!

Deity throws out existence as a flower does perfume. Spheres of administration proceed from Him without effort. He is energetic even in repose. Action is unnecessary though incessant. His very thought becomes objective and incarnate. His will takes form continually. Love broadens down from zones of viewless æther (substanceless, unseen) and roots itself in solids—kindles each blazing sun—conflagrates the rushing crush of planets, and incessant meteoric shower, and so diffuses life and light unceasingly throughout creation.

God doth think, each moment, new universes into being; and every thought evolves a sun or sphere—each orb a solid thought, dropt from the meditation of a God. Yea, like meadow daisies blossoming, new suns perpetually unfold, and systems grow, and worlds evolve. The sapphire floor of heaven to-night is thick inlaid with viewless worlds; and not the smallest orb among the stars but in its motion like an angel sings. Yet, while this muddy vesture of decay doth grossly close us in, we cannot hear the music of the spheres:—

"For ever singing as they shine,
The hand that made us is divine."

Other worlds than one? A thousand times yea. The sands on the sea-shore, innumerable, are out-multiplied by the star-dust and planet-glory that stretches from the throne of God to the unmeasured, inconceivable depths of space where the Eternal's kingdom ends—ends in a new beginning.

Above! around! beneath! Where is not God? Where doth not the Alpha and Omega write not that he is love? "The heavens declare the glory of God; and the firmament sheweth his handy-work."

Then let us bow in adoration, and cease to limit heaven's shepherding care to this small mote in the universe, or usurp its gracious privileges for sectarian advantages, or claim a monopoly thereof for the select enjoyment of our particular fold.

Worlds innumerable! Faith and creeds diverse and multitudinous! (And rightly so—many men, many minds.) Stands yet the eternal truth, broad in theology, deep in philosophy, divine in its fulness of love—stands the glorious fact, past the gainsaying of satans and synods and sectaries, in the words:—"Other sheep I have which are not of this fold; them also must I bring, and they shall hear my voice; and there shall be one fold and one shepherd."—"Church of England Sentinel."

Grandly in solitude may we converse with nature. Everything speaks of its creator to him that hath ears—not ass's, however, with bray of the animal to match, and say as the fool hath said in his heart, there is no God. For it is our privilege, as it was Samson's right by prowess, to get honey and sweetness out of the carcase of every creature. The whole world is a vast library, and each thing in it is a several book wherein may be read the power and goodness of the great author. Every object around us is a bell which, if but swung makes musical report to the great honour of its maker. The smallest inanimate, irrational creatures read us dumb lectures of God's might and love. They are so many masters

to instruct us silently of his greatness and wisdom. The world below is telescopic of the world above; and things most minute are microscopic of the mighty. The works of God are the shepherd's calender, the ploughman's alphabet, the preacher's divinity professors. The manifold varieties, the choice rarities, and excellent contrivances which crowd around us in the material world were made as much for our inward soul as for our outward senses. Heaven spiritualise our hearts and then shall we sublimate all God's works; Heaven enlighten us; and then, with the amplitude of the divine in the human, we may gospelly turn every spark into a candle, every candle into a star every star into a sun, and the Sun of Righteousness within our hearts know never-more a setting.—Archdeacon Colley's "Sentinel."

1881:

THE FOURFOLD CONSTITUTION MODES OF DIVINE "LOVE and WISDOM."

By THE COUNTESS OF CAITHNESS.

After we had made up last number of the MEDIUM, we received from Lady Caithness additional matter for insertion before the paragraph with which page 755 concludes. The Essay is being published in book-form with this addition in its proper place; but, that our readers may lose nothing, we also allow it to appear in these columns. Lady Caithness's Essay has been greatly admired by all readers capable of grasping its import. Her views are alike interesting to the ordinary theologian and the Spiritualist.

The Countess of Caithness thus continues:—

Concerning this, I read in the second volume of the "Anacalypsis," by Godfrey Higgins, that this promise of Christ's gave rise to expectations that a person would appear, who would be an incarnation of Divine Wisdom (supposing he should appear in human form) and accordingly we find that various teachers of doctrines were believed by their followers to be this person:—

"For instance: Simon Magus, Montanus, Marcion, Manes, were all so considered, and in consequence have been grievously abused by the Romish writers for the unparalleled wickedness of giving themselves out as being the HOLY GHOST. These writers never attempting, perhaps not being able, to explain the nature of the case. The most remarkable of these teachers was the person named Simon Magus; he was accompanied by Helene, or Selene, with whom he was said to be enamoured, called by Mr. Beausobre 'LA SAGESSE GENERATRIX DE TOUTES CHOSES'; represented by Selene or Helena, the Moon. From a passage of Plato, and another of Sextus Empiricus it appears that according to ancient authors, the war between the Greeks and Trojans was about a statue of Selene, or the Moon, (I suppose the Palladium or image of MINERVA, which probably was believed to have come from heaven) and that Simon maintained, it was for the love of Selene or Helena, the Moon, that the Greeks and Trojans had gone to war, and that the Helene he had with him was the Trojan Helen. In all this I think it easy to see the mistake constantly made, between the Moon, and the Maia or Magna Mater, the female generative principle. It appears that the Queen of Heaven, the Divine Wisdom (LA SAGESSE) the Sophia, the Mother of all things, which produced all things, was equally called Luna, Selene, and Helena."

In nearly all our modern pictures the Blessed Virgin, or Virgin Mary, is represented as standing on the moon—which plainly identifies her with the Divine Wisdom, or Second Principle of the Divinity, of whom we read so much in the viii. chapter of Proverbs; and what is more significant still, is, that the Epistle for the day, dedicated to the dogma of the Immaculate Conception, in the Roman Catholic Church, is taken from that very viii. chapter of Proverbs, beginning at the 22nd verse. Thus is that dogma fully explained and justified.

So much, then, for the expectation in former days concerning "the Spirit of Truth," who was to come to

man as a Comforter. We see this Spirit was always expected to appear as a manifestation of "DIVINE WISDOM," "The BRIDE," and as such we are looking for it now; as such the human head of the mighty and mysterious Sphinx still rises significantly above the sands of the desert (which have no less significantly buried her inferior members) waiting for the universal reign of INTELLIGENCE, which is the promise of the Fourth and crowning Generation, when the Sons of Man, having outgrown the number of the Beast, and attained to the fulness of the measure of the stature of the perfect man, shall be fully inspired by the Spirit of Truth, the Comforter who will guide them into all Truth, and will teach them "the yet many things" which Christ forbore to say in the 12th verse of the same chapter, because the men to whom he spoke could not bear them; For the Spirit of Truth, who is now to inspire them, will take of his and show it unto them, for he will not speak of himself; but whatsoever he shall hear, that shall he speak, and he will show them the things to come: as Jesus said—

"He shall glorify me for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine; therefore said I that he shall take of mine, and shall show it unto you."

A little further on, when praying to the Father, he said—

"The glory which thou gavest me I have given them; that they may be one even as we are one. As Thou, Father, art in me, and I in Thee, that they also may be one in us; I in them, and Thou in me, that they may be made perfect in one, and that the world may know that Thou hast sent me, and hast loved them as Thou hast loved me."

Thus, then, with Saint Paul, may—

"All men see what is the fellowship of the mystery, which from the beginning of the world, hath been hid in God, who created all things by Jesus Christ; which in other ages was not made known unto the Sons of men, as it is now revealed unto the holy Apostles and Prophets by the Spirit: that the Gentiles should be fellow-heirs, and of the same body, and partakers of the promise in Christ by the Gospel. And this is the dispensation of the grace of God, which is given me to you-ward: how that by revelation he made known to me the MYSTERY, whereby when ye read, ye may understand my knowledge in the mystery of Christ, that Christ may dwell in your hearts, that ye, being rooted and grounded in love, may be able to comprehend what is the breadth, and length, and depth, and height, and dimensions; and to know the love of Christ which passeth knowledge, that ye might be filled with the fulness of God. Till all come in the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ." (Ephesians iii. and iv.)

THE METONIC CYCLE.

Higgins says of this Cycle in his "Anacalypsis": "In several passages, Bishop Dooley in his Remarks on Old Jud. states quite enough to prove that the Zodiac could be invented either by the Chaldeans, by whom he means the Babylonians, or by the Egyptians, nor the Greeks. It is absolutely certain that the inventors of the Neros and the Metonic Cycle must have been infinitely more learned than any of these three at the period of their histories before the birth of Christ. It is proved from the pillars of the Druidical Circles of Britain, that the builders of them must have been acquainted with these cycles.

The Chaldeans ascertained the duration of the year by the artificial method of measuring the length of a shadow of a gnomon on a pole. The Egyptians, too, settled their years merely by observing the risings and settings of stars (see Lalande's Astronomy, Vol. I., p. 93). He thinks the latter have been unduly celebrated for astronomical knowledge, because we hear of it only from the Greeks, who were comparatively ignorant. He expressly calls the astronomy of the Egyptians very modern—six hundred years before Christ. All this shows that the science of the Babylonians and Egyptians, was but the débris of former systems, lost at that time by them, as it is known to have been in later times lost by the Hindoos." (Anacalypsis, I., p. 4).

MEDIUMSHIP—THE SPIRIT-CIRCLE.

We had hoped to give much more matter on the development and uses of modern Mediumship this week, but the press of other themes will not permit. What we do present is possibly sufficient for one week's lesson. First, comes an article from "Pericles":

MEDIUMSHIP.

Dear Mr. Editor,—In my previous letter it was stated: "Therefore, we have Clairvoyance as the outgrowth of a large development of the faculty of Wonder or Credulity." In referring to "The Peoples' Hand-book of Phrenology," I find the following statements in reference to the faculty of Wonder. "This organ is situated in front of Hope, between Imitation and Ideality. Its function is to inspire a love of the strange, the new, the marvellous. It gives a fondness for supernatural stories, and a love of visiting mysterious and unfrequented countries; it also disposes to the belief in miracles, witches, apparitions. This organ is stated to have been large in Swedenborg, Dr. Johnson, Earl Grey, John Wesley, Jung Stilling." I think I am right in stating, by observation of portraits, that it is also large in A. J. Davis. In all Clairvoyants that I have known it has been large. I am a Clairvoyant, and in my chart it is marked very large. This faculty is termed by E. B. D. Wells and O. S. Fowler "Spirituality," the faculty of Trust, Belief, Credulity, "giving a waking Clairvoyance." A faculty may be large without being active. The manifestation of a faculty is dependent upon its activity and adaptation to other faculties. Thousands of people may have this faculty of Clairvoyance large, but not active, or over-balanced by other faculties; therefore, no manifestation of its special capabilities are visible.

Phrenology is the science of the physical manifestation of the mind's capacities. Clairvoyance has its physical manifestation in this faculty of Wonder or Spirituality. Other faculties give other channels for manifestation of spirit-power. Of course the original capacity lies in the soul itself, and not in any physical development. But as water must have a channel through which it must pass, whether it come to the surface by capillary attraction, or any other force; so spirit must have a channel to manifest itself.

Let us now attempt some further elucidations of this important question of Mediumship.

One of the first operations in connection with spirit-control is the making negative the will of the medium, then consciousness grows weaker and weaker, until, if the medium be an unconscious trance-medium, oblivion reigns supreme. A quickening process now takes place with all those faculties that are required to be exercised. It is a well-known fact in connection with Mesmerism, that a Mesmerist can make a faculty active or inactive as he wills. One portion of the brain can be active at the same time another portion is inactive. Thus portions of the brain may be stimulated to action, while others act not at all in spirit-control, for the cases are perfectly analogous. Consciousness may be perfectly still, while Causality, Constructiveness, Language, or other faculties, as required, may be in a degree of activity ten-fold greater than when the medium is in the normal condition. I have seen medium's shine, as if with some self-illuminating power, when under control, as we are informed Moses did when coming down from the mountain's top. This, to me, is a demonstration of the mental activity of the medium. Who can measure their capacity now? Thrown, perhaps, into the Clairvoyant state, what is not revealed to the spirit's eye? Thoughts, feelings, life's record of those present; the medium's own history, experiences, multifarious readings, conversations—all these can be brought to view by the Will-force of the controlling spirit.

When a medium is passing into the mesmeric state he is like a dry sponge, ready to suck into himself the spirit-atmosphere surrounding him. This atmosphere is capable of carrying the thoughts and feelings of the audience to the medium. This is a fact not sufficiently taken notice of by many Spiritualists. If the individuals in the room be more positive than the controlling spirits, then, under the laws of Equilibrium and Absorption, they will necessarily influence the medium greater than the

controlling or mesmerising spirits. Thus, whatever be their degree of intelligence and activity of mind, so will the results be upon the medium, as they think so will he speak. This has been demonstrated over and over again, in public audiences and private circles. A strong-minded or opinionated person sitting near to a medium under control, has been known to influence the matter emanating from the entranced medium. A case to point was manifested some time ago, through J. J. Morse, with J. Burns as chairman. Should the sitters not hold their supremacy during the whole discourse, then there will be diverse intellectual power manifested, as well as diverse individuality. Let a number of individuals, of low intellectual culture and strong animal propensities, meet in a room, place a cultured sensitive in their midst, and, if possible for him to be controlled, what will be the kind of thought expressed by him? Certainly not the richest and best. Place that same individual in another circle, composed of persons of refinement and culture, and what will be the result? Truly not as before. Such being the case, can we wonder at the diverse matter emanating from our mediums in public audiences. Look at these congregations; what is their nature? A majority, in most cases, of half-believers, or altogether non-believers, in spirit-phenomena, not of the highest culture, and habits not of the best. Truly with such conditions how can the brightest thoughts and richest oratorical manifestations take place. If the controlling spirits have full control of the medium, they first use up the mental, moral, and spiritual atmosphere of the medium and those Spiritualists nearest the medium. This atmosphere gets deteriorated or entirely used up; the lower mental, moral, and spiritual atmosphere comes in and enables the lower conditioned spirits to manifest their presence, or influence the discourse. The deterioration in value, and fluctuations of mental, moral, and spiritual, as well as physical atmospheres, is, to my mind, the chief cause of the diverse intellectual manifestations through our variously classed speaking mediums.

When the mysteries of the facts of self-mesmerisation are comprehended, we shall have a key that will unlock much mystery in connection with much that is now believed to be spirit-control. A person can, by the exercise of will, stamp certain ideas upon his mind, and though that person be in an unconscious mesmeric state, those ideas can be expressed through such individual. A person can will a certain action, or number of actions, then, by the exercise of will-power, can induce the unconscious self-mesmeric sleep, and go through exactly what he willed prior to the mesmeric sleep. The power of self-psychology is a fact that cannot be got rid of carelessly, in an inquiry in reference to the frailties of Mediumship. It plays a very important part in the breaks, failures, and wrong statements made by mediums under control. A medium strongly opinionated, in any given direction, will give expression to such opinion when under control of a spirit, except the control pass into the phase of control which I have termed "possession."

Many people believe, that when a person is under the control of a spirit, that the spirit of the medium is apart from the body, and has nothing whatever to do with what is said or done. In ninety nine cases out of a hundred, I think this is a mistaken idea. If you speak to the spirit direct, as when a person is in the normal condition, why call a person a medium at all? Spirits control medium's spirits as well as their bodies; by the exercise of will, they impress upon the medium's mind, the thought they desire. Such thoughts are then expressed in such mode and manner as the medium's spirit is capable of expressing. This will readily account for ignorant mediums under control of some spirit or spirits, far more intellectual than themselves, giving expression to statements, not in harmony with scientific truth, logic or grammar. We should say, that in most cases that the thoughts, expressed, are the spirit's, while the composition and delivery are the medium's. Of course there are variations in every one's experience, but I am now speaking in a general sense.

Mediumship is a glorious boon when rightly exercised, to exercise it rightly it must be properly understood. In this, and previous articles, I have tried to express as clearly as possible my ideas, deduced from observation and personal experience as a medium. If my conclusions and statements are not in harmony with those of other people, I should be glad to see

them give impression to their ideas, as freely as I have done to mine, that each and all may be benefitted thereby. Ignorance in reference to this great question, is a cause of much lukewarmness in our Cause, a lack of strong conviction, and a feeling of disgust, as to the varied manifestations which take place. With more knowledge we shall see the causes of our lukewarmness, etc.; we shall be able to point out the true and safe path to true and holy mediumship. Mediums then will be a blessing to themselves, to the spirits, and to those with whom they communicate. In conclusion I would say—Mediums! by all means in your power be HONEST, whatever phase of mediumship be yours. Be bold, be brave, be truthful, then angels will guide you, and as strong levers you will lift the world.

"PERICLES."

Heywood

We admire the candid style of statement adopted above. Free discussion is the only means of aiding one another to probe the secrets of these profound questions.

We have proved the truth of most which "Pericles" gives expression to. On the reliability of the definitions of the spiritual brain-organs, as found in the books of phrenologists, we place little faith. Men who have not a knowledge of man's spiritual belongings, cannot be expected to find an organ in his head to relate him thereto. The way in which the organ of Wonder or Spirituality is defined in most phrenological books reads as if the organ were a mistake, and man would have been a more sensible creature without it. Mr. Fowler, who introduced the term Spirituality, comes nearer to the truth than any. Fowler and Wells, in New York, published the first edition, if we mistake not, of the "Philosophy of Spirit-Intercourse," by A. J. Davis, and therefore Mr. Fowler must be quite conversant with the light which modern mediumship and clairvoyance has thrown on the mental structure of man.

Now, Spirituality and Clairvoyance are two totally distinct mental qualities, and here is where "Pericles" and his authorities mix up things that differ. Spirituality may be defined as Consciousness of Spiritual Existence, and man's relation thereto; just as Amativeness is consciousness of sex-relations. These—Spirituality and Amativeness—are sentiments, or feelings; or more properly—Spirituality is a sentiment, and Amativeness a feeling. Yet, neither of them is a perception nor are they located in the perceptive lobe of the brain. Amativeness is situated in the lower portion of the back of the head, and Spirituality on the sides of the top of the head, in front of above the ears. These sentimental organs do not enable us to see objects of our surroundings, but to sense their quality. Amativeness, Philoprogenitiveness, and other organs in the back of the head, sense the condition of human beings as their love-qualities; while Spirituality, pointing heavenwards, senses the super-physical state of man as an immortal being.

And man may have a strong and abiding sense of the Spiritual, and yet not see spirits; he knows that the spiritual condition is a fact—his mind can grasp it—and hence, those not so gifted say he is "credulous" and "superstitious," because nothing is "seen" by either party. And, in like manner, a man may be totally blind—never having seen a woman or child in his life—and yet love woman and child with passionate fondness. A person with sight, but without the human loves, sees woman and child merely as objects, and thinks the loving man or woman is "soft," just as the one with Spirituality is deemed "credulous." The womanliness of woman, the manliness of man, the childlikeness of child, is not seen with the eyes, but sensed with the love organs of the brain.

These facts explain the anomaly of persons who have seen much of spirits, and yet are not spiritual; others have never seen them, and yet can comprehend the truth about them perfectly. "They have eyes and see not"; there are many forms of sight besides the

eyes; each organ of the brain is a perceptive—not of forms and physical conditions, but—of spiritual attributes.

Let us now return to Clairvoyance. It is manifestly not the same as Spirituality, because it is a perception, not a feeling or sentiment. Persons see clairvoyantly from various parts of the body: the hands, feet, epigastrium, and the back of the head in the region of Amateness.

We must close before we can enter further on this important theme on the present occasion; in the future it will be resumed. We will only say that dogs, and other animals, are frequently spirit-seers, or Clairvoyant, but who will argue that they have "Spirituality"?

MATERIALISATIONS AT LITTLEBOROUGH.

Mr. Joshua Fitton's circle at Littleborough have again commenced to have their weekly gatherings at Mrs. Taylor's house, and the manifestations obtained are as good, or I might say better, than they were prior to the medium's temporary departure to the United States. Mr. Fitton has returned in better health than he was at the time he left England, and I have no doubt the materialisation phase of his mediumship will ere many months be past strike still more forcibly the minds of those who have the privilege of sitting with him, as well as of those who merely read the accounts of his extraordinary seances.

On Tuesday week last, about a dozen were assembled at the time the seance was opened. When the medium went into the cabinet he called me in and requested me to search him, which I did thoroughly, and found nothing in his pockets. I may say that Mr. Fitton was dressed in an ordinary blue suit, and beyond the usual underclothing of a young man, there was nothing else on his person. After singing one or two hymns, the sitters were gratified by seeing "Dr. Scott" emerge from the cabinet. The "Doctor," as usual, touched most of the sitters, and conversed with us in his fine flowing voice, and then retired to give place to "John King," who moved quite freely about the room, drawing each lady and gentleman in turn into the centre, and conversing freely with them. Mr. Langley was the tallest individual in the room, being about five feet ten inches, and as "John King" drew this gentleman to him in the centre of the circle he placed himself and Mr. Langley back to back, and asked the sitters to take note of the difference in height between the two. I could see little or no difference between them, but I think it my duty to mention here that after the seance Mr. Langley placed the medium and himself back to back, and it was evident to all that the former gentleman was and is nearly four inches taller than the medium. A very good seance light was on, so that the figure of "John King" was very clearly outlined, and his features had an undeniable resemblance to the illustration you published of him in the MEDIUM some few years ago. Afterwards we had "Summer Blossom" out in the circle, and as she has learned to talk by this time, she addressed a few words to some of the sitters. I am sorry now that I did not think of asking her to make some flowers, as a few roses so near Christmas time would have been highly prized by us. "Rosa" controlled but did not appear, and during the evening we had "Madame Vine" out in the circle. The manifestations throughout were highly satisfactory, and as two or three of the ladies had not seen any materialised forms before, I asked them, after the sitting, what their opinion was regarding what they had seen, and they emphatically said that the difference in height between "John King" and the medium was conclusive of their separate identities; and they likewise expressed their delight at what they had seen.

I trust in time that Mr. Joshua Fitton will see his way to introduce his remarkable gift of Materialisation to a larger circle of Spiritualists than those who assemble at Littleborough. I know three or four earnest Spiritualists in Oldham and elsewhere, who anxiously wish to sit with this medium, and who would give anything almost if Mr. Fitton could be induced to hold weekly or fortnightly seances at Oldham. If I possessed such a divine gift as this medium possesses, I should consider it to be my duty to make as wide a use of it as possible, and should never sit unless one or two sceptics were present. How many bright rays of light such a medium could pour into the case-hardened convictions of many who now call themselves Atheists, yet whose materialism would disappear like ice before a burning sun if such persons had the privilege of sitting once or twice with an astounding medium like Mr. Joshua Fitton.

G. BROWN.

We admire the excellence of heart made manifest in Mr. Brown's desire to see mediumship of as much advantage as possible to the Movement; but we have no hesitation in saying that the course recommended by Mr. Brown would not conduce to Mr. Fitton's welfare

as a medium, or his personal health. For several years we have been trying to impress upon Spiritualists the distinction between a spirit-circle and a mere exhibition, with the cases of Slade, Monck, and other excellent mediums as illustrations, and the upshot of it all is, that we are asked to recommend the very thing we have been warning against.

Mr. Fitton seems to be doing a deal of good by maintaining a genuine circle, and not admitting the promiscuous public; also by not sitting too often. But let him go upon a less careful method, and his mediumship and his health would suffer, and ultimately the Cause through the mishaps which certainly would arise.

The spirit-circle has laws and conditions peculiar to itself, and all true friends of the Cause will not break these on any account. No one can form part of a spirit-circle till prepared to do so. Hence, instead of hawling in the classes of opponents named by Mr. Brown, they should be rigorously excluded till fit for participation.

Let well alone; mediums have, during the last five years, done more harm by their general exhibitions than they did good during double the length of time.

WHAT SPIRITS CAN DO.

To the Editor.—Dear Sir,—Some two years ago, whilst holding a family seance, one of our spirit near departed relatives requested that a small cardboard case, containing a lady's gold ring and a gentleman's breast-pin, should be placed on the sideboard in the room, which was done as directed; the lady took the precaution to write her name and date (4th January 1880) on the box, which disappeared in the night.

A few days later, whilst at another sitting, we were told to turn the light down, and in a minute or two a lady's ring was deposited on the table, the same size as the one mentioned above, but differing in appearance. The lady was directed to wear it, and that her own was safely at the house of Spiritualists in Scotland; but our spirit-friends would not give us the address, to enable us to correspond with those Scotch friends. Three months after the lady had been wearing the exchanged Scotch ring, we were informed that both rings would soon be returned, each to its rightful owner; and sure enough the very same evening the ring was found on the glass chimney of a very small night-lamp in the lady's bedroom, and the Scotch ring disappeared a day or two afterwards, but nothing was heard of the breast-pin until last Wednesday evening (30th November).

Here I must explain that our family sittings have been discontinued in the meantime, owing to our medium (one of the family) having been most unaccountably deprived of his mediumistic power.

All thoughts of this breast-pin had nearly vanished, when, to the surprise of all, the box containing it was returned (as above stated) by post, with Burlington post-mark, and accompanied by a letter with a small bit of paper in it, on which is written in pencil the words, "To my dear papa," and a small drawing, all said to be direct writing; this a from a very dear little boy, who left this world three years ago for the happy and glorious land.

Dear Sir, if I give the account of the above, my object is not to present it to your numerous readers as a wonder, because all true Spiritualists are well acquainted with similar facts; were I to mention all the glorious things we have seen, felt, and heard at our family seances. Many would appear more wonderful than what I have related above; but I do so in hopes that whoever has sent back the above mentioned box and breast-pin by post will read this in your columns, and will have the kindness to inform me (at the same address) under what circumstances did that article come in their possession, or should they be under obligation not to give names, or write to the owner of the breast-pin, would they kindly write a few words of explanation in the columns of this paper.

One thing I know for a certainty, the knowledge of Spiritualism has, under God's blessing, opened our understanding, and is the cause of myself, and those around me, continually rejoicing in happy peace of mind, and I daily pray our Heavenly Father to give us more and more the spirit of Jesus to help us so to progress, that each day may make us feel one day's march nearer our Heavenly Home; and to remove all impediment to the progress of the holy Cause, so that many more may receive the same blessings.

I have the pleasure of subscribing myself,

A JERSEY CHRISTIAN SPIRITUALIST.

Jersey, 3rd December, 1881.

A young gentlemen, a native of India, desires to find board and lodging in some hospitable family, within a mile of Temple Bar. Apply to J. Burns, 15, Southampton Row, W.C.

THOUGHT READING.

Small facts which astonish the common mind, have long ago been superceded by experiences of greater magnitude in the work of Spiritualism. "Pericles" in his article on "Mediumship" points out how the general mind-sphere of the circle envelopes the medium, and, if experienced, he can analyse the contents very accurately. Here is an extract from the "Sussex Daily News," which shows how psychological fact is putting in the thin end of the wedge in the form of "mystery":—

It was proposed that we should attempt the experiment. Accordingly I was blindfolded and left the room. Whilst I was absent, a reel of black cotton was secreted in a flower-pot near the window. On pressing the hand of the gentleman who had secreted it against my forehead, and requested him to think of the object he had hidden, I saw plainly with my blindfolded eyes, as though in a dream, the figure of a reel of black cotton floating before me. I then told him to think of where he had hidden it, and I saw and led him to a bureau at the opposite end of the room to the window. This he said was wrong, but on enquiry I found that he had originally intended to have placed it there, but had altered his mind.

In the next experiment a china plate was placed on the table. When I was brought I saw it vividly and led up to it, laying my hands over it, and I described it as a round mat, thicker at the edges than within, and with a dark rim, which was just the description of the plate, which plate, by-the-bye, I had never seen before. We then tried the question of localising a pain. Being blindfolded, and holding my friend's left hand against my forehead, I told him to imagine a pain. Almost immediately I felt a peculiar, undescrivable sensation on the right side of my face, and told him that he was thinking of a pain there. He was in fact imagining a violent attack of neuralgia in the right upper jaw. Other experiments were tried and have been tried since, some successful, some unsuccessful, but I have seen quite enough to convince me that there is truth in it. I don't pretend to offer a reason, but I would say to those who disbelieve it—"try for yourselves." All do not possess the power. I was the only one of a party of six or seven who was thus effected, but, doubtless, there are very many who could perform precisely the same experiments, and by continued enquiry it may be that the mystery will be solved.

—I am, yours, etc. HENRY EDMONDS, B.Sc. (London).
Brighton School of Science and Art, Grand-parade,
Dec. 3rd, 1881.

PROGRESS OF SPIRITUAL WORK.



PLYMOUTH.—SPIRIT-POWER, AND TEACHINGS.

The work has progressed as usual throughout the week.

Monday circle, at the Hall; ten present. Spirits belonging to various classes in earth society spoke through Mr. Williams. One reminded us that in this work, everything depended upon conditions, supplied by ourselves; just as in the material realm results were obtained by the use of means, and no farther than the means were used. It is by effort that man obtains the treasures from the bowels of the earth; it was by supplying certain conditions, that nature's laws were brought into operation. In order to obtain the fruits of the earth, the ground must be cultivated and tilled. So in the spiritual realm; the spiritual powers, the intelligence, wisdom and influence of disembodied beings, were always around us, waiting and ready to work and to minister to our needs, if we will supply the conditions. And is it not a solemn thought that this mighty power is waiting upon us? This being so, how culpable must be indifference and neglect when this is known. There are elements, continued the control, still existing in the material realm, and undiscovered treasures, ready to respond to human efforts and supplied conditions. As the spiritual is imperishable and eternal, how important that we should know and diligently seek after the acquisition of spiritual treasures. We were urged to much prayer, and greater effort for these blessings; in proportion to this would be the results; whilst if we were apathetic and indifferent, we could expect nothing. We were also expected to observe carefully the evidences of divine benevolence in all things around us.

Another spirit, who claimed to be a theatrical actor in earth-life, said that he had lived a gay, wild, reckless life, like most of his profession. He neglected all thought about his soul until his last hour, a sad mistake, he said, as in every profession, and in every walk of life, men could cul-

tivate their spiritual life, whilst engaged in their earthly pursuits.

In his last hours he received no word of consolation from his companions, they only offered him drink, of which he had been too fond. He ruined his constitution by dissipated habits; could he have his time over again, how different would he live. But when passing away, he saw friends around who appealed to him to decide at the commencement of that new existence, what condition and associations he would choose. He cried, "Oh may God have mercy upon me!" His prayer was granted, for the mercy of God endureth for ever; and to-day, he said, "I am happy; you might suppose because I came with a gay laugh, and characteristic manner, that I am not happy, but, I thank God, I am."

Two others controlled, purporting to be those who had so recently been hurried into the spirit-world by the assassin's hand; and the statements of one were strikingly corroborated in the murderer's confession, refuted in the newspapers.

Tuesday's circle; present thirteen. We had been promised an address of some interest through Mr. P., from "George Whitefield," who has lately become his guide, but the spirit explained that there was so much developing work going on, he was unable to do so; the spirit-friends of the other sitters having such material and such an opportunity, could not consent to give way. He assured us, however, that there was no antagonism amongst them, but all was harmony and love, only each would to his work. At the next sitting, he should probably take the medium out of the circle, and address us whilst the other work was going on. He would now just say a few words; he had intended to occupy an hour in giving us the history of his life in the spirit-world, from the time of his passing away, which he said, was about a hundred and eleven years ago.

There were some in the circle who were perhaps comparative strangers to Spiritualism, and upon that subject he would make a few remarks. What is it? What does it mean? Some of you can answer the question, I hope you all can. But very erroneous views are held by many; some thought it all trickery and fraud, and that there was nothing in it calculated to give us knowledge of the spirit-world, and of those who had passed away. Spiritualism, what is it? He would say it was communion and intercourse with spirits, with those who had passed away from earth. He had known nothing of this when on earth; would to God he had, it would have saved him years of trouble and anxiety; it would have enabled him to realise his surroundings; would have given him right views concerning the life beyond; in this respect he had found the reality very different from his conceptions. Do not, dear friends, be afraid to inquire into the subject, for it will be the greatest possible advantage to you, to obtain the knowledge it will give. If it be trickery you should know it; if it be the work of spirits; if spirits do return and communicate with their friends on earth, it is for you to proclaim the facts to the world. A great deal had been said about its doctrines; but he would only say that its chief end is to lead men to love God with all their hearts, and their neighbour as themselves.

Wednesday, at a private circle; communications were received concerning a fraudulently altered will, and misappropriated property, from which information important results are likely to follow. Herein Spiritualism will teach the world a lesson; it will reveal many secrets, and strike terror into the hearts of many evil doers.

Saturday evening; through a medium, a striking symbolical description was given of things that will shortly come to pass.

There was great power felt in the Hall on Sunday evening, the presence of spirits was vividly realised by many sensitives. The subject of discourse was "The preaching of the first Christians; and the signs that accompanied them." At the private circle that followed, much teaching of a high spiritual character was given through Mr. W.

OMEGA.

[The following formed a part of last week's report, but want of space compelled us to hold it over.]

TRANCE DISCOURSE.

On Sunday evening, at the close of the usual service, Mr. H. under control spoke as follows:—

"How good, how rich are these times, when men can mingle with ministering spirits. When they can once more enjoy fellowship and communion with those who have put off all that

is mortal; when they can realise again their immortal interests. Storms may arise in the hearts of men against their God, storms may arise to quench the wavering spirit that is in thee, but they shall utterly fail. May you have a rich time to-night, may your souls be drawn nearer to God, and may the glorious light shine more clearly and brightly upon you."

The above was spoken by "Frank"; I had asked the control to say something more upon the text for the evening—"The light shineth in darkness, and the darkness comprehendeth it not."

The next control said:—

"We have been asked to take up the thread of your subject this evening, and to add a few words to what has been said. I do not know that I can give you a clearer idea respecting the purport of those words than has been given you, though we may, perhaps, be able to give you a few thoughts that will be profitable. We thank God that we are able to carry on our work—to work in conjunction with you here—yourselves supplying the conditions, and we working in connection with those conditions; instructing and teaching so that men shall become acquainted with the truth. The light shineth in darkness; shall I take you back for a moment to past ages, when there was a fierce struggle going on between light and darkness? In those days it was necessary for men to shed their blood for the light of truth; in those times priestcraft enshrouded these things in mystery and darkness, which tended to stunt the growth of the mind, for then men were unable to have books, and read and learn for themselves, but were dependant upon what was taught them by their priests. Your forefathers fought and struggled hard for the little knowledge they were able to obtain; not like yourselves, who have so much light, so many books and sources of knowledge; when men can stand up and freely speak the thoughts that are in them.

"There are those who oppose to-day, but what is the opposition of to-day compared with the persecutions and conflicts of the past? Will ye, who have such abundant light as compared with the little which your forefathers enjoyed, be discouraged? Nay, but let opposition rather nerve your arm, and stimulate you to greater earnestness and effort.

"You have proved the light, and have realised its value in what it reveals to you concerning spiritual realities, showing you God as He is. Men and priests have set forth their conceptions of God; not a God of compassion and mercy, but a Being, stern, harsh, and vindictive, who punishes men with the utmost severity; punishing them by consigning them to the terrible hell of fire. Would you teach your children a God of that sort? If your child disobeyed you in certain little things, would you punish it with such extreme severity? would you win its affection in that way? Nay, you would rather tenderly embrace it, and win it from wrong by affectionate expostulation and loving encouragement. So does your Heavenly Father deal with you. He does not want you to be enshrouded in darkness; He has given you the light, and the Truth which you have received concerning Him should make your heart leap forth to Him in affection and joy. This is the God I would have you love and obey; the God who was revealed in and by Jesus; and whom his ministering spirits set forth to you to-day, and not the God of theologians and of priests.

"Thank God you have advanced beyond those times when men were manacled, and tortured with thumb-screws; would you use such means to-day to make men believe the truth? No; then be careful how you advance the Truth; remember you are human, and are liable to err. Do not injure or pain one another by word or deed, but consult with one another in love and confidence; concerning how you should live, concerning how to obtain the best spiritual manifestations, so that the spirit-world shall be realised as near you and not far away.

"How will ye live? Will ye who have the light darken your lives by evil? Look at the plant; as long as it remains in darkness it is sickly, colourless, unhealthy, having no beauty or fragrance; bring it forth to the sunlight, and its beauty will attract and its perfume will go forth into the atmosphere of your life. So do you earnestly seek the light, and may the light which you are receiving from the spirit-world make you like unto Him who is all Light and Love.

"Remember that Spiritualism will either bring you the greatest blessings or the opposite; it will be everlasting life, or darkness and misery. Which shall it be? You have to answer that question; if you do not earnestly seek the light and live therein, the dark influences will surround you. Oh, those dear ones are here around you, urging you to a life of purity, that they might be able to draw near and surround you as a protecting band. Open your hearts, and let your souls be filled with the illumination of heavenly life. To be Christ-like! day by day preparing, as your body wears out, to live the life of the spirit-world. Some point to, and profess to pity those spirits whose lives are darkened through lack of knowledge; but remember they lived according to the light they received; do not let them be better than you, with all your advantages. If you neglect these advantages they will be happier and more honoured than you, because they lived according to the light they received."

OMEGA.

PROPOSED VISIT TO ENGLAND OF MR. AND MRS. SPEAR.

We have received from Mrs. Tebb the following extract, with the intimation that Mr. and Mrs. Spear intend visiting this country early in 1882. Mr. Spear's psychometrical delineations made when in England over a dozen years ago, will be remembered by all who had the good fortune to receive them. The lady who signs the following letter, is wife of the Editor of "The Two Worlds," a spiritual paper recently started in New York:—

KINDLY WORDS FOR MR. AND MRS. SPEAR.
Editor of "Mind and Matter."

Dear Sir,—I have just read in your last issue, the account of the commemoration meeting of Mr. Spear's seventy-seventh birth-day. A deep feeling of gratitude swells up within me towards you for giving it a place in your paper.

I have known Mr. Spear twenty-eight years, I know his heart, his consecration to truth, his love for humanity, and I know too, that he has suffered for espousing an unpopular cause—I refer to Spiritualism—and when I read of such a gathering as you describe, I cannot do otherwise then to extend to you my most cordial thanks. Did time permit, I would like to say many kindly things of Mrs. Spear. She is certainly one of the remarkable women of the nineteenth century. As for myself I feel greatly the loss of not being able to live in the same place with her, where I could share with the Philadelphians the benefit of her society. I hope many will appreciate her culture and be enlightened by her superior wisdom. New York, Sept. 30th, 1881, Mrs. S. J. NEWTON.

OBITUARY.

On December 30, passed on to the Continued Life in the Eternal Spheres of Progression, Mrs. Ackerman, aged 75 years. Mr. and Mrs. Ackerman have been for many years firm upholders of spiritual truth. Such union of mind, so long maintained, cannot be severed by the disappearance of the body. May the blessings of the spirit-world more abundantly descend on the aged patriarch; he has one more friend in the Better Land.—J. KING, O.S.T.

LITERARY NOTICES.

"Is Spiritualism Lawful and Right?" is the title of a very neatly printed tract, price 2d., got up by friends in Newcastle, and published by E. W. Allen, 4, Ave Maria Lane, London. It is an article from the pen of Dr. Brittan, "Editor-at-Large," who writes articles in defence of Spiritualism in American Newspapers. In an article in the "Saratoga Eagle" the Rev. Dr. Hawley had discredited the claims of Spiritualism, and this publication is in reply. Dr. Brittan cites many scripture texts to show that, in accordance with the teaching therein set forth, Spiritualism is incumbent upon all followers of New Testament truth, and that the Christian clergy are the defaulters, in overlooking their obvious duty, in not acquiring practical spiritual knowledge, and dealing with good and evil spirits, according to their respective merits.

The old Greeks and Latins of classic days taught many an important truth in their mythologies. Emblematic meanings were not confined to sculptured gods and goddesses, sages, seers, and heroes, but entered into and ruled many things. For instance, the Temple of Honour was built in such a way that there was no entering it without passing through the Temple of Virtue.—Archdeacon Colley's "Sentinel."

PETERBOROUGH.—The Conversational Debate last week, on "What must I do to saved?" was as interesting and instructive as any we have had. Mr. McKinney's paper was well considered, and dealt with the subject rather differently from what we have from orthodox pulpits. He contended that what people wanted saving from was sin, and he gave a few hints how they might be saved from it. Mr. Stevenson took up the cudgels against him, thinking that Mr. McKinney had not gone quite far enough, looking at the matter from a Christian standpoint. Mr. Luke Griffin argued that, although we wanted saving from sin, still there were other things we wanted saving from too; very often there was more misery resulting from indiscretion, mistakes, and ignorance than from wilful wrong-doing. We wanted saving from folly, from blundering, from suffering, and from ignorance? and he said that the best way he knew of was for everyone to strive to perfect himself or herself physically, morally, and intellectually; and in order to this we must become acquainted with law. If we wanted to keep well we must understand the laws upon which health depends. The subject was so interesting, and those present thought that so much more might be said upon it that it was unanimously adjourned till this evening—"Day-light."

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The MEDIUM is sold by all newsvendors, and supplied by the wholesale trade generally.

Advertisements inserted in the MEDIUM at 6d. per line. A series by contract.

Legacies on behalf of the Cause should be left in the name of "James Burns."

SEANCES AND MEETINGS DURING THE WEEK AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW.

THURSDAY.—School of Spiritual Teachers at 8 o'clock.

THE MEDIUM AND DAYBREAK.

FRIDAY, DECEMBER 9, 1881.

NOTES AND COMMENTS.

This number is devoted to miscellanies which have been of late crowded out. We had hoped to say more on Mediumship, but there will be opportunity for that in the future.

Next week will appear a comprehensive paper by Dr. Anna Kingsford, on the Relations between Man's Physical and Spiritual Needs and Aspirations. It is an article of which our readers should secure an extra number.

WISBECH.—Another Conjurer is making gain out of Spiritualism by pretending to expose it. Mr. Thomas Stocking inserted Mr. Fowler's Challenge in the "Wisbech Telegraph" as an advertisement, which has had the effect of exposing the lying pretensions of these adventurers.

We have received from Bruslem and other towns, communications from friends, enclosing reports of the conjuring farces of the "Man with the Squirt." It is reported that he states in his entertainments that the cochineal was found on Bastian's face. This is false; nor was it stated in the original report of the squirtists. Fortunately there were others present who can disprove this allegation; if it be necessary for grown-up people to be told that conjuring is always accompanied with false statements and baseless pretensions, to mislead the audience, and make the tricks appear to be what the performer professes them to be.

CIRCLE & PERSONAL MEMORANDA.

Since Miss Lottie Fowler's arrival in England, her health has been rather delicate, but not so as to interfere seriously with her mediumship, as her clairvoyant lucidity was never in better condition. Lately she has put herself under the medical direction of Sir Erasmus Wilson, M.D., from which she hopes to realise great benefit. She gives sittings daily, from noon till 8 p.m., at 2, Vernon Place, Bloomsbury Square, W.C.

The hand and heart circle meets every Wednesday evening, at Mr. H. A. Tovey's, 16, Joseph Street, Bruslem.

E. LARRAD.—The report to which you allude came to us via Miss Wood; it was the work of a Leicester Spiritualist, and we published it simply as a testimony on behalf of spiritual phenomena, and the best means of eliciting them. To our mind, it was wholly free from personalities, and we have not been aware that there was any conflict amongst Leicester Spiritualists. "Medium eating" is rather a general complaint. In

our own experience we occasionally partake of others, and are partaken of; and we only wish the article frequently presented was of better quality. In other words, when human beings meet they exchange magnetic influences, and no medium should sit with any but those who are congenial and helpful. In this sense, one man's food may be another's poison. We would be glad to see all Spiritualists study such matters, and feel good to one another.

Mr. T. M. Brown will lecture at Weir's Court, Newcastle, on Sunday. He will visit Hetton, New Delaval and other places. Address letters till Tuesday—care of Mr. E. J. Blake, 49, Grainger Street, Newcastle-on-Tyne.

BISHOP AUCKLAND.—For hand-mills to grind wheat into meal for domestic purposes, our correspondent cannot do better than apply to Mr. R. B. D. Wells, Pavilion Place, Scarborough. Mr. Wells is on his lecturing tour, but a letter to Scarborough will reach him.

The "Man with the Squirt" is advertised to visit Peterborough; and he is busy throughout the country. Spiritualists may be able to turn his visits to good account by getting letters inserted in the newspapers and by posting the town with Mr. Fowler's Challenge. It would be well for local Spiritualists to place themselves in communication with John Fowler Esq., Sefton Park, Liverpool, and get the Challenge forwarded direct to the advertised Chairman of the meeting.

INSTITUTION WEEK.

A SHORT NOTE FROM DR. BROWN.

I Thank all the kind friends who have responded to my suggestions; I knew they would—it was in their hearts to do so: for they know the justice of the act as well as I can tell them.

Before hand, I wish to thank also those who will yet do their share in sustaining the work of the Spiritual Institution. It is a good beginning, but the ball has only been set rolling, and I hope, before Christmas, to see what all true hearts know to be right, viz., that our Institution be placed in a position which will be creditable to ourselves and most useful to the Movement.

WM. BROWN.

50, Standish Street, Burnley, Dec. 7.

INSTITUTION WEEK, MEETINGS AND SEANCES.

"Daisy's" Medium gives a reception for clairvoyant experiments at the Spiritual Institution, this (Friday) evening at 8 o'clock.

Miss Young has kindly consented to give a seance on behalf of Institution Week Fund, on Sunday evening next, at Mr. Dales', 287, Crystal Palace Road (opposite "Castle"), East Dulwich; to commence at 6.30. Nearest stations—Champion Hill and Peckham Rye. A collection at the close, an interesting service is anticipated.

Dr. Brown gives his second seance at 50, Standish Street, Burnley, on Sunday evening.

INSTITUTION WEEK MEETINGS AND SEANCES ALREADY HELD.

DR. BROWN'S FIRST SEANCE.

To the Editor.—Dear Sir,—Having attended the seance at Dr. Brown's, last night, I think that a few words respecting it will not be out of place. I have attended a great many seances, but I must say that I never enjoyed anything better in all my life; the Discourse for over two hours being something sublime, and I think that if there had been any sceptics present it could not have failed to make an impression on them. The difference in the voices and attitudes, as each control took place, being something which I am certain no man (no matter how great a mimic) could have followed up; and I think if we could have a few seances such as we had last night made a little more public, they would do a large amount of good. Therefore, as Dr. Brown, 50, Standish Street, Burnley, intends giving us another seance next Sunday evening, at 6.30., all Spiritualists in Burnley that can attend ought not to miss the opportunity afforded them.—So hoping to see a good attendance, I remain yours truly,

B. CROSSLEY.

Newcastle Street, Burnley, December 5, 1881.

On Sunday morning, Mr. Hawkins devoted the collection of his healing seance, 15, Red Lion Street, Clerkenwell, to the Institution Week Fund.

Mr. Johnson having failed to fill his engagement at Goswell Hall on Sunday evening, Mr. J. Burns was called upon to speak. He gave an Institution Week Lecture.

On Monday evening, the Goswell Hall seance, at 15, Red Lion Street, was held on behalf of Institution Week Fund.

"Daisy's" medium gave a seance at Mrs. Jones's, Peckham, on Monday evening, of which a sitter writes in appreciative terms.

At the Spiritual Institution, Mr. Towns gave a seance on Tuesday evening, and Mr. and Mrs. Herne on Wednesday evening, for Institution Week Fund.

DR. BROWN'S CORRESPONDENCE.

It is impossible to quote all the kind things Dr. Brown's correspondents have said, in the heaps of letters he has received. A very small selection must serve. The kindness of other writers is as much appreciated as if their remarks were printed. To all we express our sincere gratitude; and we crave from every reader of the MEDIUM a cordial expression of their kindest interest in this work. In some respects this wall of sympathy can help more than money; and it will all be returned in spiritual good to the givers. This is, in brief, the Philosophy of Spiritualism.

Mrs. E. Tyndall with compliments to Dr. Brown, encloses a post office order for £1 for Mr. Burns' "Urgency Fund," which she has much pleasure in sending, and wishes it was many times as much, as she feels great sympathy in the difficulties he has had to encounter in the many years' work in the Cause of Spiritualism. Mrs. Tyndall wishes to express her opinion very strongly that she considers it a disgrace to the members of it, that they should have let the funds of the Spiritual Institution so fail as not to allow the manager to receive a fair remuneration for his trouble—and suffer him and his family to toil for its maintenance in deep poverty—which she was witness to herself lately. If they had hitherto applied their labour in other directions, they would have been able to have gained a respectable livelihood, and have saved money towards possible sickness and old age.

George Road, Edgbaston, Dec. 4.

Sir,—Excuse my delaying in answering your printed circular in reference to friend Burns, and the MEDIUM. I quite agree with all you say in your circular, having read the MEDIUM from the beginning.

I shall try to collect a small sum by myself and forward the same as soon as I have got it, but I cannot say what the amount will be as yet.

I will assure you that I give you my sincere thanks for your noble effort to help friend Burns. It would afford me much pleasure to find that through your efforts put forth at this time friend Burns will get some good help towards the MEDIUM.—I am, yours in the good cause. WM. LOBLEY.

Crook, Dec. 1, 1881,

"Scotch Gardener" in remitting his sovereign writes:—"I hope Institution Week this year will prove a success; if so, you could put some one else on to set type, while you could be better employed helping forward the Cause in various other ways. I hope you will have thousands of cheerful givers before 1882 comes in." Our friend was with us that day we commenced setting type, and he has steadily bewailed the waste of human material, when thus employed in our case. We believe there is a spiritual reason for our toil, beyond the mere saving of a few shillings of a workman's wage; though that consideration has been imperative. It needed our influence at the centre, and the influence of the spirit-world through us, which conditions have given tone to the work. Like Garfield we believe in a man being better than his place; he has then a chance of promotion. No man is too good for even the meanest spiritual work.

INSTITUTION WEEK—SUBSCRIPTIONS RECEIVED.

	£	s.	d.
"Cash" ...	3	0	0
W. ...	1	1	0
P. P. ...	0	17	7
A. J. C. ...	1	0	0
Sir Charles Isham, Bart. ...	5	0	0
Mr. G. Sykes ...	1	0	0
Mr. Thomas Stocking ...	0	5	0
Mrs. Mary T. Ker ...	0	11	4
Mrs. Popham ...	1	0	0
Mrs. Stone ...	0	10	0
Mrs. Nelson's seance, Northampton ...	2	2	0
Mr. Pembroke ...	0	10	0
Mr. D. C. Banton ...	0	2	6
M. J. R. ...	0	2	11
From Brighton ...	1	0	0
A. G. ...	0	2	6
Mrs. Jones ...	0	5	0

Mrs. Hennings ...	2	0	8
Mrs. Rowley ...	1	0	0
Mr. G. N. Reynolds... ..	0	10	0
"E" ...	1	0	0
"Nicodemus" ...	5	5	0
Mr. O. L. Hippenesley... ..	0	2	6
Kathleen ...	0	5	0
Mr. G. Bryan ...	0	2	6
Mrs. A. Slatter ...	0	2	6
Mrs. Delane ...	0	10	0
Mr. H. A. Cameron ...	0	5	0
M. P. ...	0	0	6
Mr. John Peden ...	0	1	6
Mrs. Tyndall ...	1	0	0
"Episcopus" ...	1	0	0
Dr. Johnston ...	0	5	0
S. E. C. ...	0	2	6
Mr. Bodmin ...	2	2	0
Mr. A. Scholey ...	0	1	6
J. W. ...	1	0	0
W. G. ...	1	0	0
Mr. Guy Bryan ...	0	2	6
W. A. A. ...	0	5	0
Mrs. Jones's Seance ...	0	3	0

Collected at Dr. Brown's Seance:—

Mrs. Bridge ...	0	5	0
Mr. Walton ...	0	2	0
Mrs. Crawshaw ...	0	5	0
Miss Sykes ...	0	2	0
Miss Stuttard ...	0	2	0
Mrs. Briggs ...	0	2	0
Mr. Briggs ...	0	3	0
Mrs. Crossley ...	0	1	0
Mr. Crossley ...	0	1	0
Mrs. Procter ...	0	1	0
Mr. A. Brown ...	0	2	6
Mr. Hawkins' Healing Seance ...	0	3	6
Mr. Towns' Seance ...	0	14	6
Mr. and Mrs. Herne's Seance ...	1	2	6
Mr. A. Cross ...	0	1	6
Mr. G. Brown ...	0	5	0
Thistle ...	2	0	0
Mr. J. Stephenson ...	0	10	0
Mr. Wm. Newton ...	0	5	0
"Lindum" ...	1	0	0
Mrs. Black ...	0	10	0

Collected by Mr. McDowall.

Mr. J. A. Anderson ...	0	1	0
Mrs. Miller ...	0	0	6
Mr. J. McDowall ...	0	4	0
Mr. E. Farndon ...	0	2	6
Mrs. Smith ...	2	0	0
"M.D." (collected) ...	1	0	0

A SPIRITUAL WORKER WHO LIVES INDEPENDENT OF THE CAUSE.

Dr. Brown, of Burnley, has got himself into considerable work, on account of the efforts he is making for Institution Week. One gentleman thus writes to him—a solitary exception of opinion:—

"I cannot help expressing what I find is a general feeling among Spiritualists, that Mr. Burns's first duty was long ago, to have made some business for himself, on which he could live independent of the Cause, and then the public would have thanked him for any help he could give it out of that untiring energy which he displays. These repeated appeals have wearied out even his friends" etc. etc. etc.

I am happy to assure this friend that he may in future set his mind wholly at rest on those points which he advances. In the first place, it is not "a general feeling amongst Spiritualists," that Mr. Burns should do other than he is doing; on the contrary, the longer he labours in his present sphere, the more intensely is he encouraged to go on, and on no account show the "white feather." In the second place, not one farthing of the money that has been subscribed to the Spiritual Institution has gone down the throat, or on to the back of Burns. Every year of his life, Mr. Burns and his wife earn their living in hard cash, besides carrying on their business, which the acts of others have impaired of late. They, therefore, do just exactly as this friend recommends, all the "untiring energy" being a free gift to the Cause. The third point is ancient the "repeated appeals," having "wearied even his friends." On this point the gentleman is happily misinformed, and he will delight in knowing that never were the friends of Mr. Burns so active in behalf of the work, and determined to place him on such a footing, that he will not require to make such painful sacrifices in the future, but have more scope for usefulness of a higher order.

For twelve years the Spiritual Institution has been sustained by the voluntary adhesion of the best of the Spiritualists, supplemented to the "untiring energy" of Mr. Burns and his wife. A fact of that kind is a testimonial of value which is not easily set aside. Upwards of a thousand Spiritualists yearly,

endorse the validity of "these repeated appeals" by responding to them; and though certain parties have been making a tremendous effort to destroy Mr. Burns and his work, his friends promise to rally round him more heartily this year than ever before.

Our brother says, "abandon the MEDIUM, give up public work for awhile." May I ask him to look at the remarks of Lady Caithness in last week's MEDIUM: "Will all with one accord begin to send excuses, and plead their numerous worldly engagements?"

Is it not excusable that one man should, besides getting an independent living, keep alive such a noble nucleus as the Spiritual Institution, and its world-wide ramifications? even though he ask ever so powerfully that his brothers and sisters in the Cause take a small share each in the inevitable expenses. The claims of the Spiritual Institution have been the life of the Cause, in promoting sympathy with spiritual work in thousands of hearts, and in building up an organisation which, as far as human finiteness will permit, is a solid good in every way, and in none more than in the "display" of that "untiring energy" which shows to all, that a Spiritualist is capable of recognising in this holy truth something of greater value, with poverty added, than the worldly enhancements of money-making.

Nay, brothers, let us emulate one another in making judicious sacrifice for this grand work. It can be shown to the satisfaction of any unprejudiced mind, that, all that the Spiritual Institution receives is productive of fruitful results. More than the same amount is collected by others, but where is the result? The local societies do their best, I approve of their earnestness, and yet the work of the Spiritual Institution compared with these, shows a much greater return for the money.

I am intimately acquainted with the work of the Spiritual Institution, and I know the parties concerned therewith most familiarly; I am, therefore, in a position to meet the demand of Dr. Brown's correspondent, and I hope he will be, in the future as he has been in the past, a faithful co-worker, and, as far as his influence goes, prevent a repetition of appeals, which much more cast a reflection on those who withhold their aid, than on

J. BURNS.

Spiritual Institution, 15, Southampton Row, London.
Nov. 30, 1881.

OUR CHRISTMAS NUMBER THE WEEK AFTER NEXT.

Matter of unusual interest is in preparation for our Christmas Number. Mr. A. Duguid has written an account of a seance held in an old castle overlooking the Forth, at which the spirits materialised who had left earth-life hundreds of years ago. As we go to press Mr. Bowman sends us photographs of a trance painting of the castle, by Mr. D. Duguid, and with this picture the article will be illustrated. The other contents of the number will be of equal interest.

Our Special Numbers have been largely patronised in the past, and already orders come in for the coming issue. If every reader will present a dozen copies to friends it will greatly extend the Cause.

MAN'S PHYSICAL CONDITIONS.

THE IMPORTANCE OF HOME TREATMENT.

To the Editor.—Dear Sir,—The exceedingly valuable contribution of Miss Chandos Leigh Hunt, in the last issue of the MEDIUM, on "Home Treatment of Diseases," cannot fail to be productive of much good. I hope to see further papers on the treatment of physical health generally, from the pen of the same lady, in your valuable paper.

I would venture to suggest that plain directions be given for the treatment of Small-Pox specially. It would be a most valuable aid to those who are striving to abolish the beastly rite of Vaccination, to successfully demonstrate to the general public the most natural and simple way in which that disease (sin) should be treated, and which anyone could carry out in their own household; thus, in time, rendering them independent of the doctors.

Directions as to the treatment of other common disorders, to which children are subject, through your columns, would be invaluable. Circumstances, AS YET, do not admit of all your readers obtaining the services of the true healer.—Faithfully yours,

J. BOWRING SLOMAN.

Plympton, December 5, 1881.

THE SULPHUR REMEDY FOR DIPHTHERIA.

To the Editor.—Dear Sir,—Sulphur being a deadly enemy to all Fungi, it has been stated by a physician, that it is a certain cure for Diphtheria. I hasten to acquaint you with the mode of using it: mix half a tea-spoonful in a wine glass of warm water, and gargle freely; or should the unfortunate patient be too far gone, then blow a little dry sulphur-powder into the throat, through a quill: it will cause the growth to shrivel up, and be easily expectorated. FROM A LADY

of the audience at Goswell Hall, on Sunday evening.
Dec. 5th, 1881.

MRS. HARDINGE-BRITTEN'S WORK.

By the desire of the friends of Spiritualism in the North of England, Mrs. Emma Hardinge-Britten announces that she is engaged to speak as follows:—

Sunday, Dec. 11—Oldham.

" " 18 and 19—Halifax.

" " 24, 25, and 26—Batley Carr.

Mrs. Britten can still form some week evening engagements but her Sundays up to the third Sunday in January next, are all promised.

Miss Emma Hardinge-Britten's address is —

The Limes,
Humphrey Street,
Cheetham, Manchester.

On Sunday, Dec. 11th, Mrs. Hardinge-Britten will deliver two Inspirational Addresses in the Temperance Hall, Horsedog Street, Oldham, in the afternoon, at 2.30, and evening, at 6 o'clock: subject in the afternoon—"The New Great Spiritual Dispensation," and in the evening—"Who are the World's Saviours?" Admission, Front Seats, 6d. each, Back Seats, 3d. each.

MANCHESTER and Salford Spiritualists' Society, have arranged with Mrs. Hardinge-Britten for two orations at the Mechanic's Institute, Princes Street (Athenæum not available), on the second Sunday in January, 1882. In the afternoon, at 2.30 prompt, Chair to be taken by Mr. J. Lamont, of Liverpool; in the evening, at 6.30 prompt, Chair to be taken by Mr. W. Oxley, of Manchester. For country people and friends. Tea will be provided at Trinity Coffee Tavern, 83, Chapel Street, Salford, at 5 o'clock.

GOSWELL HALL SUNDAY SERVICES.

290, Goswell Road, near the "Angel," Islington.

Sunday, December 11, at 11 a.m., Mr. F. Wilson will read a paper on the "Influence of the Soul."

At 7 o'clock in the evening, Mr. J. J. Morse will speak on "Death, a Divine Providence."

The Goswell Hall Seance, every Monday evening, at 8.30, at Mr. Hawkins's, 15, Red Lion Street, Clerkenwell.

161, Manor Place, Walworth, S.E. W. TOWNS, Sec.

LEICESTER.—SILVER STREET LECTURE HALL.

On Sunday evening last, Mr. Holmes again occupied the platform; there was a large audience; Subject—"The mystery of mind manifested in sleep, mesmerism, and clairvoyance." It was one of the best lectures that he has delivered yet, and the audience was highly pleased with it.

Mr. Holmes is drawing very good congregations to hear him give these lectures; he will still continue with them for the present, as our friend Mr. Bent is unable to give trance addresses, but we trust he will soon be able to renew his strength by God's blessing and spiritual agencies.

56, Cranbourne Street, Leicester. R. WIGHTMAN, Sec.

THE PEOPLES' POCKET BOOK OF COMPREHENSION. J. Burns
Progressive Library. Price 1s.

We have often published Papers on Comprehensionism, and now the author has condensed his ideas of its usefulness as a pocket book. Comprehensionism is here seen in three aspects Socially, it advocates district government, general enfranchisement, and the nationalization of the land, to be obtained by an organisation which associates the intention. Educationally, it advocates a system of teaching through colour, form, and number, and as these are the media through which all is perceived, the system deserves more attention than has hitherto been conceded to it. Religiously, it recognizes the Soul of God as the innate dweller in each individual, and so Comprehensionism is in opposition to the Churches which say, "all children are altogether abominable in the sight of God," as if God could make that which was an antagonism to himself. When this absurdity is exposed, the Churches will be the affection of the people, instead of the shroud on the consciousness of existence. The Comprehensionist in possession of this deific soul as an internal influence, stands secure amid misfortunes, and learns by intuition the secrets that science demonstrates by laboured and unconfiding effort. We can only say the book is full of curious interest and originality and may be designated as a centre of interest for ideas.

NEW PUBLICATIONS.

Nature's Reply to the Believer in an Arch-Fiend or Devil; illustrated with a plate showing the Original Fiend, with varieties and modern development. By J. Croucher. Second Edition, Price 1d.

Man, and his Relationship to God. An Inspirational Discourse, Delivered at Walsall, by Walter Howell. Price 1d.

London: J. Burns, 15, Southampton Row, W.C.

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

ATMOSPHERIC CONDITIONS.—The phenomena cannot be successfully elicited in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

LOCAL CONDITIONS.—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. Those persons composing the circle should meet in the room about an hour before the experiments commence; the sitters should attend each time, and occupy the same places. This maintains the peculiar magnetic conditions necessary to the production of the phenomena. A developing circle exhausts power, or uses it up.

PHYSIOLOGICAL CONDITIONS.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the physical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle does not succeed, changes should be made in the sitters till the proper conditions are supplied.

MENTAL CONDITIONS.—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together: opinionated, dogmatic, and positive people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other inharmonious sentiment should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully-developed individual is invaluable in the formation of a circle.

THE CIRCLE should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Cane-bottomed chairs or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there is a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those most positive should be at the opposite corners. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles.

CONDUCT AT THE CIRCLE.—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in—anything that will tend to harmonise the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire anything in particular, but unite in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the conditions and proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three tips or raps for "Yes," and one for "No," it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and considerately.

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three tips of the table or raps for "Yes," and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

BEFORE proceeding with their investigations, inquirers into Spiritualism should correspond with Mr. Burns, Proprietor of the Spiritual Institution, 15, Southampton Row, London, W.C., who will gladly forward a packet of publications and useful information gratis. Stamps should in all cases be enclosed for return postage. Deputations of mediums or lecturers may be arranged for to visit any locality where public meetings or seances can be instituted.

One of the mountain-tops of Time
Is left in Africa to climb.

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THE DIFFUSION OF SPIRITUALISM.

THE "MEDIUM" IN PUBLIC READING ROOMS.

To the Editor.—Sir,—As I occasionally visit some of the Public Free Libraries in Manchester, I have more than once observed upon the tables of the Reading Rooms copies of the "National Reformer" and likewise weekly or monthly periodicals issued by the Latter Day Saints fraternity, but never have I found in such places, any newspapers touching upon Spiritualism. I think there is somebody, or some society to blame for this. Why does not the Manchester Society of Spiritualists take steps at once to have their cause represented in the Manchester Reading Rooms? If the Committees of the Free Libraries admit a journal which is an out-and-out materialistic organ, and likewise Mormon papers that advocate polygamy, surely the said Committees could not reasonably refuse to admit journals which advocate what was taught by Jesus Christ himself. I hope the Manchester Society will lose no time in having the present state of things in some way or other altered, so that our Cause may be represented on the Reading Room tables. To effect this I think it only requires a few earnest words in the proper quarter, and these ought to come from the Manchester Society of Spiritualists. Though Spiritualism in this town, seems in an almost moribund condition, I hope the present local representatives of it, will make an earnest effort before its demise, to introduce its weekly literature into the Free Libraries of this city. To make a beginning, I beg to enclose you nine stamps, and beg of you for the next three weeks, to send a copy of the MEDIUM to the following address:—"Reading Room, Ardwick and Chorlton Free Library, Rusholme Road, Manchester;" likewise a copy for the same length of time to the "Reading Room, Free Public Library, Hulme, Stretford Road, Manchester." Possibly the Librarians may not admit the MEDIUM without a proper introduction, but at any rate the free arrival of the MEDIUM for three weeks, in succession, may tend to soften or break the ice of official reserve, and in the meantime I think it is the duty of the President or Secretary of our Society, to see that the doors of the Free Public Reading Rooms, are thrown wide-open to spiritualistic literature.—Yours truly, GAMMA BETA.

[The MEDIUM was paid for by a well-known Manchester Spiritualist, and sent for some years to the Reference Library, King Street, Manchester. It was discontinued two years ago. It was very much read. We had occasion to call at the Library, and were very cordially received by Mr. Sutton, who showed us the stock of books on Spiritualism. We have sent the MEDIUM for many years to the Reading Room, at the Crystal Palace, Sydenham, and also to the Brighton Aquarium. Our funds will not permit of it, or we would send out a large number of such copies; especially to the Reading Rooms of Co-operative Societies. The MEDIUM would be received thankfully everywhere. We will be glad to hear from correspondents who can tell us anything as to the way in which this Paper has been received and used at Reading Rooms. We would send the MEDIUM to Reading Rooms for the mere nominal cost of paper and postage.—ED. M.]

NOTTINGHAM ASSOCIATION OF SPIRITUALISTS.

The long expected visit of Mrs. Emma Hardinge-Britten has now been fully realised. Mrs. Britten arrived in Nottingham on Saturday, November 26, and stayed with us till Tuesday, December 6th. She came to Nottingham a perfect stranger; she left us, having, in the few days, made a shoal of friends.

We had heard much of Mrs. Britten's abilities as a lecturer, and of her qualities in the household; but, like one of old, we declare that not one half of her abilities had been told us. She has delivered seven lectures, upon thirteen different subjects, to crowded audiences. At the close of several of the lectures questions were asked by some of those present, and most satisfactory masterly answers were given. The first address to which we were privileged to listen to, was on "Ritualism, Secularism, and Spiritualism," but the greatest and most masterly address was delivered on the last Sunday evening, on the subject, "What do we Know of the Life and the World Hereafter." For one hour and a half a packed audience listened with breathless attention, whilst, in the most sublime language, her guides described the different spheres. Language fails us to give the faintest description of a lecture which told with such marked effect upon those present. Spiritualism, in Nottingham, has never been set forth as

during the seven lectures by Mrs. Britten, and never have the Spiritualists been so stirred to action.

The many expressions of thanks to Mrs. Britten, from all quarters, cannot be detailed here.

By special desire, Mrs. Britten stayed a day longer—Dec. 5th—to deliver a lecture on "Crime and Poverty: Its Cause and Cure." At the close of this lecture, the Vice-President of the Association proposed a sincere vote of thanks to Mrs. Britten and her guides, which was seconded by a Christian Spiritualist, most cordially supported by a Christadelphian, and carried with loud applause.

The Association, and the Spiritualists of Nottingham in general, felt they could not allow Mrs. Britten to leave them without telling her, in language most unmistakable, how thankful they were to her, personally, for paying a visit to our "good old town."

They therefore presented her with the following written expressions of thanks and desires.

"To Mrs. Emma Hardinge-Britten."

"The Nottingham Association of Spiritualists, and the Spiritualists of Nottingham, desire hereby to express their sincere thanks to you for your great kindness in coming, and also to your spirit-guides for the admirable and soul-stirring lectures and addresses which have been delivered during your stay amongst us.

"They also desire to express the wish that the day is not in the far distance when they shall again be honoured with another visit.

"They are most wishful to express the hope that your life may long be spared to spread broadcast the good and sublime Truths of Spiritualism.

They also earnestly desire that everywhere, and in every department, your labours may be crowned with great success, and that when on earth your work is finished, you may be abundantly welcomed into the spheres where the beautiful, the pure, the holy, and the good reign for evermore.

"May the blessings of heaven rest upon you."

ALBERT S. BRADSHAW, President.
SAMUEL HANCOCK, Vice-President.
WILLIAM YATES, Hon. Secretary."

"December 5, 1881."

One of the most interesting private meetings held during Mrs. Britten's visit, was an united and most harmonious meeting of the Nottingham mediums.

Nottingham, December 6, 1881. W. YATES, Secretary.

QUEBEC HALL, 25, GREAT QUEBEC STREET. MARYLEBONE ROAD.

Sunday, Dec. 11, at 7 p.m. prompt, Mr. McDonnell on "The Church."

Monday, from 2 till 4, Mrs. Davenport's Free Healing Seance.

Monday at 8.30 Comprehensionists meet.

Tuesday, at 8, The Hiawatha Minstrels assisted by Friends will give an Entertainment, admission Free. Collection at close in aid of funds for Utilization of all Waste Society, to benefit Aged Persons—without regard to creed or Character.

Wednesday, at 8.30, a Developing circle. Mrs. Treadwell Medium.

Thursday, physical seance; Mrs. Cannon medium. Previous arrangement with Sec., is requisite to be present at this seance.

Friday the Sec. purposes forming a class or circle, especially for young men desirous of enquiring into the subject of Spiritualism—a limited number at first.

The usual seance on Saturday at 8 p.m., Mrs. Treadwell medium. Mr. Hancock attends half an hour previous to speak with strangers.

J. M. DALE, Hon. Sec.

LADBROKE HALL, NEAR NOTTING HILL RAILWAY STATION.

Morning Service, at 11 a.m.; Afternoon Service, at 3 p.m.;
Evening Service, at 7 p.m.

Miss Keeses delivered her first Trance Address here on Sunday evening last to a most attentive audience. The subject chosen was "Spiritualism and its use," and the control used the subject in a most simple and instructive manner and greatly delighted the audience. Miss Keeses will deliver the second Address on Sunday evening, subject: "Blessed are the Pure in Heart"; it is hoped that friends of the Cause will support her on that occasion.

Mr. Wallace held his first Seance on Sunday afternoon which was well attended; he will continue these Meetings until further notice.

The Committee have much pleasure in announcing that Mrs. Morgan (late Mrs. Olive) will give a second seance in aid of the funds of the above Hall, on December 16, at her Rooms, 121, Blenheim Crescent, Notting Hill, at 7 o'clock prompt.

W. HARLING, Hon. Sec.
73, Barnsdale Road, St. Peters Park, Harrow Road.

THE LONDON SOCIETY FOR THE ABOLITION OF COMPULSORY VACCINATION,

114, Victoria Street, Westminster, S.W.

OBJECTS OF THE SOCIETY.

- I.—The abolition of Compulsory Vaccination.
- II.—The Diffusion of Knowledge concerning Vaccination.
- III.—The maintenance in London of an Office for the publication of Literature relating to Vaccination, and as a Centre of information.

The minimum annual subscription constituting Membership is 2s. 6d. Every opponent of Compulsory Vaccination in the United Kingdom is earnestly invited to join and co-operate with the society.

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CORNELIUS PEARSON, Esq., 15, Harpur-street, Red Lion-sq., W.C.

HON. SECRETARY.

Mr. WILLIAM YOUNG, 114, Victoria-street, Westminster, S.W.

ONE OF THE MANY MURDERS THROUGH VACCINATION.

In Norwich there is published "an independent weekly journal" called "Daylight." It has honesty enough to expose the Vaccination ruffian, to whom Lefroy is a saint, harmless and charitable. Dr. Mills of Norwich with commendable candour, certified that the child of Mr. Larwood died of "Vaccination"; and here are the comments of "Daylight":—

From inquiries which we have made, it appears that the child, Arthur Larwood, was a fine, healthy boy just prior to his being vaccinated on the 25th of October, at the surgery of Dr. Guy, on St. Andrew's Plain.

Two days after the operation was performed the child commenced to be ill, and gradually got worse; until, as we have said, death put an end to its sufferings on Tuesday last—just five weeks after Vaccination.

We have viewed the dead body, and can furnish evidence of the truth of our assertion that the poor little victim is a shocking illustration of the horrors of Vaccination. In the case of one of the vaccinated spots the flesh has gradually decomposed, leaving the arm-bone clearly visible and producing a hole large enough to thrust the finger quite down to the bone.

The sufferings which this poor little thing must have undergone, are lamentable to think of, and should prove a warning to parents, who, although disbelieving in the efficacy of Vaccination, hesitate to run the risk of incurring a money penalty for default under the Vaccination Acts.

The case under consideration is only one of a dozen which have come directly under our notice; and we should in this, as in others, have hesitated to make the facts public but for the manly conduct of Dr. Mills in certifying the true cause of death.

VACCINATION PERSECUTION IN MANCHESTER.

Dear Mr. Editor.—I think it should be known publicly, and would doubtless be interesting to many of the readers of the MEDIUM, that our much esteemed and earnest worker in the cause of truth and progression, Mr. Brown, of Manchester, is now incarcerated in a common prison, because he will not comply with the mistaken and pernicious vaccination law.

One would think we lived in past ages when ignorance, bigotry, passion, and superstition reigned; when witches were burnt, or when men, women, and children were thrust into prison, to the stake, and to the block, because they could not believe, or conform to a certain set of dogmas and creeds.

Vaccination is neither a preventive, nor does it mitigate small-pox, but on the other hand it is a blood-poison, which often engenders filthy and loathsome diseases, and premature death, and often leaves the victim pre disposed to receive this, as well as any epidemic. No wonder then, since the law is made compulsory, that the mortality tables of infants should have risen enormously high.

Small-pox is an epidemic, and like all other epidemics, is the result of a law transgressed; remove the cause, and it dies a natural death, like the leprosy, plague of London, etc.

If vaccination is at all of efficacy, it ought to stand upon its merits—sink or swim. Compulsion is un-English, and unconstitutional to a thinking and intelligent people. It takes away the prerogative of a parent over his offspring, and reduces him to a machine in the hands of the law.

How long will we submit to this tyrannizing and unnatural law, and allow ourselves to be treated as common felons; to be fined and imprisoned, to suffer in our business, to be torn from the bosom of home, wife, and families, because we choose to act, and to think for ourselves? What God has made pure, we have no right to violate.

J. CAMPION.

THE NEW DISPENSATION, No. 3.

To the Editor.—Sir,—I hasten at once to say this statement on "the Consequence," completes the explanation I wished to realate in the MEDIUM, so that I might use it as a reference to an enquirer, as the "hoary-headed swain," in Gray's Elegy, was to the "kindred spirit." And here let me thank you for having inserted these papers—the more so as Comprehensionism is as you expressed it, so to speak, not an eye-delight to some of your readers. It's hard work for a seed to grow in ploughed land, but it is only strong conviction within that can penetrate it through the pan-crust trampled by stupidity or frozen by the cold wind of superciliousness. But when one knows that Comprehensionism must be, one can afford to wait for the will be.

Why have I asked insertion in the MEDIUM? Because I would introduce Comprehensionism as the necessity of Spiritualism, without which Spiritualism is only conviction subordinated to phenomena; and because there is always plenty of thought-food in the pages of the MEDIUM, therefore Comprehensionism must come before the consideration of thinkers. In asking patience from its non-thinkers, my responsibility as having an isolated possession of these ideas ceases.

I have attempted to explain what is Spirit? how it acts? and now we have to realise the consequence. The consequence is in the glorious convictions to the few who enjoy the delight of intuitional perception from inspirational teaching, but who also, alas, see the Octopus of Despotism, with its many arms, as Church, Law, Land, Money, Affection, Society, etc., crushing the backbone out of Humanity; so, having his spirit helpless as a jelly-fish. All fight against the natural, it is not the natural, but the unnatural, man that is at enmity with God. But the heart of this Octopus is the doctrine of Original Sin as taught by the Church, with the associative instruction consequent upon its acceptance. See the Parson come to save the little God-Soul from Hell which has only just come from Heaven; or see the assembly round the font to witness the enlistment, by deputy, of the infant into an army whose teachings stultify its own text-book, whose texts in the book will not bear examination with their contexts—which text-book they profess to believe as divinely inspired, and which each translation from the Greek (the haphazard flotsam from the wreck of past wisdom and bewilderment) whirlpools their belief until a statement is grasped as a life-buoy to surrender the rest for the revelation by linguistic evolutionists; and the life-buoy is faith—in what? A note of interrogation which is the assurance of the Church's Witness. When the Church shall take off this Purple or Scarlet robe of Authority; when common sense shall remove the Crown of Thorns twisted by the Essenes, and which has pierced the forehead of Intelligence; when the reed of Weakness of Character shall be changed for the staff of Self-conscious Responsibility, we shall realise the Jesus of Comprehensionism as depicted by Rembrandt, now exhibited in the National Gallery, as blessing little children—no cursing them—and recalling, in the angelic expression on the coarse features of uncared for existence, the imperishable lines from Goldsmith's "Deserted Village":

"His ready smile a parent's warmth exprest,
Their welfare pleased him, and their cares distrest;
To them his heart, his love, his griefs were given,
But all his serious thoughts had rest in heaven.

As some tall cliff that lifts its awful form,
Swells from the vale, and midway leaves the storm,
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head."

These three papers—again thanking you for their publicity—may be an answer to inquiry by

A COMPREHENSIONIST.

THEOSOPHICAL LITERARY STYLE.

A correspondent incloses the following extract from "an old theosophical writer," to show the kind of model that modern imitators follow up so laudably:—

* * * * "And this knowledge is the most acceptable and pleasant unto me that ever I found.

"But if it should happen that these writings should come to be read; and perhaps the Sodomish world, and the fat swine of it, may light upon them, and root in my garden of pleasure, who cannot know or understand anything, but to scorn, scandalize, reproach, and cavil in a proud haughty way and so know neither themselves nor God, much less his children; I intend not my writing for them, but I shut and lock up my book, with a strong bolt or bar, from such idiots and wild heifers of the devil, who lie over head and ears in the devil's murdering den and know not themselves. They do the same which their teacher, the devil, does, and remain children of the severe anger of God. But I will here write plainly and clearly enough for the children of God. The world and the devil may roar and rage till they come into the abyss; for the hour-glass is set up, when everyone shall reap what he has sown: and the hellish fire shall sting many a one sufficient for his proud, spiteful, and despising haughtiness, which he has no belief of while he was here in this life."

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Temperance Hall, Grosvenor Street.

President: Mr. Brown, 33, Downing Street.

Secretary: „ W. T. Braham, 392, Stretford-road,

Services every Sunday Evening at 6-30 p.m.

PLAN OF SPEAKERS FOR DECEMBER.

December 4—Mr. Walker.

„ 18—Mr. Fitton, Littleborough.

„ 25—Mrs. Ainscoe, Bradford.

392, Stretford Road, Manchester. W. T. BRAHAM, Sec.

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PLAN OF SPEAKERS FOR DECEMBER.

December 11—Mr. Brown, Manchester.

„ 18—„ Walker, Blackburn.

„ 25—„ Place, Macclesfield.

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„ „ at Mr. Gidlow's, 21, Gt. George-st., Miles Platting.

„ Tuesday at Mrs. Revel's, 9, Cedar Street, Lower Broughton.

„ Wednesday at Mr. Brown's, 33, Downing-street.

„ Thursday at Mr. Taylor's, 48, Harrison-st., Pendleton.

It is requested that Members etc. belonging to these "Circles" will attend regularly, and punctually, also, that if any friend, or stranger is desirous of visiting or joining the same, the name or names must previously be given to any of the above (the Proprietor of each "Home" being the conductor therein), or to the Secretary who will submit the same to the Circles.

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Note.—The first meeting in every month is open to strangers, on application to the President, or Secretary. Friends are cordially invited.

KIRKCALDY Psychological Society, 13, Oswald's Wynd.—Tuesday evening at 8 o'clock.

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APPOINTMENTS.

London.—Goswell Hall, Sunday, Dec. 11th. Keighley, Dec. 20.

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